

## Definitions of the ‘Five Views’ in Yogācāra Abhidharma Texts

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This paper examines the definitions of the ‘five views’ (*pañca dṛṣṭayaḥ*) in the principal Yogācāra abhidharma texts, namely the *Yogācārabhūmi*, the *Abhidharmasamuccaya*, and the *Pañcaskandhaka*, to point out some traces of the transition of the doctrine. The result of the comparison shows their relation as follows.

In the *Yogācārabhūmi*, each of the five views is defined as a ‘defiled judgment’ (*i.e.* a judgment associated with a defilement or defilements). This definition is common to some Sarvāstivāda abhidharma texts. However, Asaṅga’s *Abhidharmasamuccaya* revises the descriptions of the *Yogācārabhūmi* and differs from it in two aspects. Firstly, it only mentions some synonyms of ‘view’ and abandons the notion of ‘defiled judgment’. Secondly, the *Abhidharmasamuccaya* regards the five groups of the elements (*skandha*) as the object of two convictions (*parāmarśa*). The *Abhidharmasamuccaya* is in agreement with the earlier abhidharma texts, *e.g.* the *Dhātuskandha* and the *Prakaraṇa*, in these two aspects. This suggests that Asaṅga is familiar with the older abhidharma tradition. Although Vasubandhu’s *Pañcaskandhaka* is written on the basis of the first chapter of the *Abhidharmasamuccaya*, it defines the five views as ‘defiled judgments’, following the *Yogācārabhūmi*. In his commentary on the *Triṃśikā*, in spite of the reference to the *Pañcaskandhaka*, Sthiramati abandons the ‘defiled judgment’ again. His definition is more similar to Asaṅga’s than it is to Vasubandhu’s.